

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**February
1962**

PSALM 27:1-3

Our eyesight is useless in darkness. We grope about hoping to find our way. Without sight deep darkness causes us fear, the dread of being lost and forsaken, the terror of an unseen evil harming us. Just so is spiritual darkness a deep night of woe, terror, death. We need to be delivered from an ignorance of God and fear of death. Our Psalmist David lives in the joy and confidence of a person without any fear. He exults: **The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?**

When David says the LORD is our Light and Salvation, he is saying that without the LORD we are in darkness and under damnation. Without Him man just cannot find or have joy, peace, truth, blessedness, or deliverance from every evil. Had the LORD left us in our darkness we would be forever lost and forsaken in wailing and gnashing of teeth. It is to the praise and honor of Our God that He gave the world its Light as an infant in Bethlehem. During the lenten season we stand in amazement at His wondrous work of delivering us from our sin and death. He it is who saves us from our deep darkness.

But few people believe that the LORD our Redeemer is our Light and Salvation, our Stronghold. In pride man is offended that the LORD should have this praise. He him-

self wants to be somebody before God. There is no lack of wisdom among people about religion. The most learned and the most unlearned all have their opinions, opinions that are to be respected. Knowledge about God and His salvation is the least of their worries. They know it all. And so also the majority of churches are little concerned about the wisdom of God in His Word. They believe their reason and powers fully able to discover God, to find their joy and peace, to deliver them from sin and death. They lead men to strive for salvation by their own efforts. This is their wisdom which must be respected as pure light, the brilliant light of the LORD's glory. And when the Church must condemn their wisdom as pure ignorance, will they tolerate such arrogance which dares condemn them. It will mean their hatred and enmity against us.

A believer, however, will not be frightened by any enemy. **When evil-doers assail me, uttering slanders against me, my adversaries and foes, they shall stumble and fall. Though a host encamp against me, my heart shall not fear; though war arise against me, yet I will be confident.** How peaceful is a soul trusting in the LORD. If His people have any fear, it is not a fear of their enemies but the fear of forsaking the LORD in His word. For we know we just cannot place His wisdom under our

reason and still have His truth which is our salvation. Reason makes a fool of God. God's children are too sensitive to so mock the LORD of grace in Christ Jesus. We know it arouses His terrible wrath against us. To have the LORD with us and not against us means just what David declares: to have Him as our Light and Salvation, and to condemn all else as ignorance and death.

It is just this teaching which stirs up the LORD's enemies against us. They slander us and make us out to be the wicked people on earth. Thereby they try to convince others not to listen to what we confess, for surely no good can come from such people of the devil, they say. Our LORD's wisdom is damned as heresy. Since the many love darkness rather than light, we can expect little support for our confession and know we will rather be judged the heretics on earth. So that the hope and con-

fidence David confesses can never rest upon what others judge. We soon would be lost in their ignorance should we listen to them. Our only stronghold is our LORD. His truth is our wisdom, His judgments are sure and true. We know it cannot fail — God's Word is true no matter how many condemn it as a lie, His Word saves us no matter how many judge us damned. In Him we boast in joyful confidence of a sure protection against all those who slander and persecute us. Let them be as strong and numberless as they can be. Indeed we are weak, but our LORD is strong. Since we are His own through trust in Him, He loves us and protects us. He threatens any who will dare harm us. Before our enemies can defeat us they must first overthrow the LORD our strength. That is why we can so confidently mock at our enemies. The LORD cannot be defeated. We are safe.

L. BERNTHAL

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"ENTER NOT INTO JUDGMENT WITH THY SERVANT: FOR IN THY SIGHT SHALL NO MAN LIVING BE JUSTIFIED."
PSALM 143:2.

SHIELDS and WEAPONS

You Go To Court With God

This text takes you to court. Your deeds and life are examined according to law. Should they comply with the law you would be declared blameless and free of any debt or punishment.

That could well be in a worldly court. For you can satisfy the requirements of human laws. Even unbelievers and atheists may be adjudged honest and upright and free of blame and penalty in the sight of men. But it is God's court into which this text takes you. How do you appear in the sight of God?

What His Law Says

To find the answer consider His law. It goes much farther than any human law. It asks you to love God above all things (Matthew 22:37) and your neighbor as yourself (Matthew 22:39). It forbids not only murder but also hatred (I John 3:15), not only fornication and adultery but evil lust (Matthew 5:28). It requires perfection in your every deed, your every word, and in your whole nature and being (Matthew 5:48). It permits not even one little slip for it says: "Whosoever shall keep the whole law and yet offend in one point is guilty of all" (James 2:10).

Why You Can't Meet Its Strict Demands

You are by nature a child of Adam. He was created holy. But when Adam transgressed the will of the Lord and followed the devil, his will became the devil's slave. Ever since the natural will of all Adam's children is like a poor horse ridden to hell by the devil. *It is altogether unable even to begin to do the will of God and keep the commandments as God would have them kept.* See this in Adam after the fall in Genesis 3. He's ashamed in his nakedness. Gone is his love for God. He fears Him. He hates Him. He runs from Him. He hides from Him. He lies to Him. He blames all his trouble on God by telling Him that the cause of it is Eve whom God gave to be with him. Nor does he show any love for Eve when he blames her for what he himself did.

There you have a picture of the proud selfish nature of natural man and its hidden deceitful evil lusts and passions. With all the veneer of outward piety and respectability that natural man so often covers himself with he is an enemy of God, *entirely lacking in all true fear, love, and trust in Him.* That is why Ro-

mans 8:7 says, "The carnal (human) mind is enmity against God."

We Christians also have this carnal mind (the Old Adam) in us. It taints even our best efforts with sin. So not only unbelievers but also believers are included in the words "In Thy sight shall *no man living* be justified". We too have reason to pray with David, "Lord enter not into judgment with Thy servant" and with him to find peace in the faithfulness, righteousness and mercy of God in Christ, the Son of God. In Him we are justified in the sight of God. He paid the debt of our sin for us. He removed its punishment, suffering for it in our place. There is forgiveness with Him and a new life by faith in Him which leads us to true fear, love and trust in God.

A Mighty Shield And Weapon

This text should be a mighty shield and weapon against anything and everything that would teach that man can be *justified* in the sight of God by his own deeds and character — be it lodgery or false religion of any kind. You perhaps have met with people from liberal churches who believed that so-called "civic righteousness" is what really counts with God and that it makes no difference what you teach, as long as you promote civic righteousness. By civic righteousness is meant that we lead decent, honest, and respectable lives in our family and community and as citizens of

our country. Now we have no quarrel with civic righteousness. It gains respect in the sight of men. It has its earthly temporal rewards. We too encourage it but as a fruit of faith. But our text does have a quarrel with any claim that civic righteousness can even in the slightest degree justify men in the sight of God. Any church or any religion that preaches civic righteousness that way leads away from Christ and salvation and into hell. We dare not deceive souls by having any truck with such products of the spirit of the world and natural religion, no matter how sweet the words of the worldly religionists who promote it may sound.

Of such religionists Luther says: "They claim a great love for virtue and justice and perhaps are very serious about it, and believe that they have it. But considered in the end their boasting is vain and results only in shame. For they can do no more than what is called praiseworthy and respectable before the world. But before God it is nothing. Eternal life cannot be gained by it and it finally lets man miserably in the lurch when death devours him and hell snatches him up".*

Thy love and grace alone avail
To blot out my transgression;
The best and holiest deeds must fail
To break sin's dread oppression.
Before Thee none can boasting stand,
But all must fear Thy strict demand
And live alone by mercy.

OTTO J. ECKERT

*Translated from Walch XII — 1256.

Lights and Shadows

“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. . . .

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. . . .

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence . . . therefore the name of it is called Babel. . . . ” GENESIS 11:1-9.

The Glory of God appears constantly in the affairs of men; yet it is seen only by eyes like those of the Apostle John who said of Jesus: “We beheld His glory.” If many fail to recognize God's glory in the Savior, how much less may we expect them to discover it in ancient history such as that here before us!

Commonly it is called the story of the Tower of Babel; but it is actually far more than that. It is a part of the ever-continuing, divine account of the doings of the LORD Who is mentioned by that title repeatedly in these verses. He is the Savior-God. This LORD referred to in the Old Testament is the eternal, only-begotten Son who in the fullness of time became man. God reveals His glory in and through the Son; and His glory is mercy and grace.

Wherever the Lord comes to the

children of men, He carries a blessing, and works in blessing. This remarkable story of olden days relates how the LORD came to men with the blessing of unity.

Genuine Unity

The city of Babel grew out of a happy beginning. This is an important truth which ought not be overlooked. The people of the earth who tried to establish the city were, as the text says, of one language and of one speech. This was at some time during the first 200 years after the great Flood. The family of Noah had multiplied greatly under the rainbow of God's promises. It prospered well; and best of all, it was united. We know from experience that people may have the same language and yet not speak the same things. That the men who founded the city of Babel had the same language and the same speech

means that they were wholly united and of one mind.

We ask: Upon what was the unity of these happy people based? And we may confidently answer: It was based upon obedience to and faith in the Word of God. The Lord had let His mercy shine upon the family of Noah. He promised them a fruitful life upon earth, and added a promise of the life to come. The Lord revealed Himself as their Redeemer. Though men had again shown their inborn wickedness after the Flood, though Noah and Ham fell into great sin, God offered peace. He showed men His Father-heart. Their sins would be washed away in the flood of blood that would be shed for all the world, at a place called Calvary which no one then knew.

So glorious was this mercy of the Lord that, when the people of the earth held to His Word and Promise in faith, they enjoyed the fullest harmony and unity. And for a season they did believe. Spreading out over the plain of Shinar, they were replenishing the earth and subduing it with the singleness of purpose and confidence of such in whose midst the glory of the Lord dwelt.

Genuine unity is a great blessing, and wonderful in that it becomes possible among sinful human beings. Such unity is present on earth even today. True, men no longer have the same human tongue in common

— and this is also the result of divine mercy, as we shall see. But confusion of language is not in itself a barrier to genuine unity. The Lord proved that at Pentecost; and ever since that Day men have heard, through the wall of diverse language, the same call to the same faith, the same Lord, the same Baptism, the same God and Father. As a result we can speak today still of a world-nation having one speech. Though its membership is widely dispersed, it is united by faith in fullest harmony. "Lord, by the brightness of Thy light Thou in the faith dost men unite of every land and every tongue; This to Thy praise, O Lord our God be sung." And this, the unity of faith, is the one and only perfect unity which the Lord permits to succeed and prosper on earth. His glory works it; and His glory also destroys every false unity which arises.

Unity of Unbelief

A significant change is revealed as the story of the people in the plain of Shinar proceeds. A new kind of unity comes into the picture. The thoughts of the Bible reader are usually attracted to the reference to that tower and much has been written and guessed about it. But the real significance lies elsewhere. Let us not picture these descendants of Noah as ignorant and uncivilized savages who actually thought that they could build up to God's heaven. "Reaching unto

heaven" was, and still is, a common figure of speech. When the spies returned to Moses out of Canaan, they reported that the cities of the heathen had walls that reached "up to heaven" (Deuteronomy 1 : 28). Such an expression merely serves to make clear what was in the minds of the people.

The nation had become united in unbelief. That is the story. This was a unity of sin. They agreed that they were not going to scatter over the earth, as the Lord had commanded. They were going to stay together — that was the purpose of the great city — and they would glorify their defiance in a skyscraping tower, for they had given up their glory in the mercy of God and their heavenly future.

Upon this unity of unbelief the Lord moves in. We need not review what He did except to say that, in a manner not described, the Lord broke the bond of language and scattered men far and wide in confusion, so that all plans for *ONE WORLD* were shattered. But we ought understand the reason for this stroke. The same mercy which united the people in God's Word now disunites them.

What would have been the eventual result had the Babel plan succeeded? The utter destruction of all the human race! For success in sin is death, temporal and eternal. God's mercy alone prevents such results. He reaches in and defuses the ex-

plosive unity of men, so that there is at least a chance for some. Because He drove the world apart at Babel, a God-fearing race could continue. Abraham could be called out of his father's house to become the father of many believers. God saves His Church, the true unity, by forbidding the success of united ungodliness.

In this fashion His glory is still being revealed. We find millions cheering greatly every new effort toward what is called *ONE WORLD*; but Christians understand that the unity which the world is seeking is a unity in sin and rebellion against the will and truth of God. A united world based upon the ideas of the dominant religious leadership in the world today would be a mortal danger to the Church. The same is true of the many movements toward a union of church bodies which seek a fusion that constitutes a false, hypocritical unity of many faiths and a variety of speech.

The Lord does not desire disunity; but He permits it to prevent a greater evil, and thus glorifies His grace. We ought pray ever more earnestly that He may preserve us in true oneness which rests upon unflinching trust in His unflinching Word and promise. May His glory be manifest in our midst, and His labors at Babel not be in vain for us.

E. SCHALLER

Whither Lutheranism in America? - 1

(This is the first in a series of studies of the essays delivered at the NLC-Missouri meetings in 1960-1961. See December 1961 SPOKESMAN, pp. 15-17).

A new association is planned for all Lutheran bodies in America. The plan has been unanimously approved by the leaders of all the major synods except the Wisconsin Synod. As is now well known, the American Lutheran Church recently merged with the Evangelical Lutheran Church in *The American Lutheran Church*, and this year the United Lutheran Church is merging with the Augustana Lutheran Church in the *Lutheran Church in America*. Both mergers involve several smaller synods. Thus, three bodies constitute 95% of American Lutheranism: The American Lutheran Church, The Lutheran Church in America, and The Lutheran Church-Missouri Synod. The A.L.C. people have been cooperating in the National Lutheran Council more or less consistently since World War I. The Missouri Synod refused to cooperate with the U.L.C. and the NLC until the pressures of World War II. So the tremendous change which is before us is that Missouri is ready to join an all-Lutheran association for the first time, bringing the three major groups together for joint work and witness.

WHERE DOES THIS LEAVE US?

Can we engage the 20,000 with 10,000 men? Can we complete the tower we are building? The cost is going to be unbelievably high. It is well at this moment in history that we calculate the cost. If God's Word is with us, we need not fear.

right in being aloof? Are we justified in refusing cooperation with these "fellow-Lutherans"? Is not

Only the Wisconsin Synod, the ELS, and the CLC are standing apart from the united voice of Lutheranism. Together they constitute less than 300,000 communicants; the others over 6,000,000. Our people in the CLC face difficulties unheard of before as they try to maintain the Gospel principles of the Reformation. Perhaps the greatest difficulty we face is doubt. Are we our aloofness limiting our witness? The future holds thousands of complications and obstacles to a satisfying church life: attempting to hold services in every metropolitan area where our people are moving, services in homes, services by tape recorders, lack of parochial schools. Is all this necessary? Satan will nag us with the question again and again.

The Missouri leaders have met with the NLC and discussed "fundamental theological issues relevant to any kind of cooperation." They have found nothing in God's Word to prevent them from forming this new all-Lutheran association for study and service. The 25-year battle in the Synodical Conference is over; Missouri has charted its future.

So let us be willing to study these fundamental theological issues which Missouri and the NLC have studied. These are matters to prove; spirits to try. If they are right, we must repent of our wrong aloofness. If they are wrong, let us know exactly

wherein they depart from the divine Word; know exactly and surely how to give answer to these fellow-Lutherans next door, throughout the country, and the world; know exactly how to give answer to our Savior-God; know exactly why we cannot make use of a fine Missouri Synod church and school in our

neighborhood, with a rich program in education, service, and fellowship.

This study of the NLC-Missouri essays and the topics themselves will not be light reading. The essays presented are anything but simple. To be fair we must quote them, and we invite you now to some concentrated study.

ESSAYS ON "THE DOCTRINE OF THE GOSPEL"

The first essays dealt with the meaning of Article VII of the Augsburg Confession, particularly the words:

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4:5,6.

This is translated from the Latin text. The German text helps us understand the meaning of the first sentence, which can be translated:

For to the true unity of the Christian Church it is enough that the Gospel be preached in complete agreement and with a clear understanding, and the Sacraments administered in conformity with the divine Word.

The essays were delivered by Dr. Conrad Bergendoff, President of Augustana College, Rock Island, Illinois, and Dr. Martin Franzmann, professor at Concordia Theological Seminary, St. Louis, Missouri. The discussion of these essays by the thirty representatives present could not be obtained; we were informed that they remain confidential. First we will summarize the essays without any comment.

THE NLC PRESENTATION

Dr. Bergendoff defines the "*doctrine of the Gospel*" as "*what the New Testament proclaims as its fundamental truth.*" "*It refers primarily to the teaching of justification.*" ..

When this Gospel is preached there is always an imperfect response to it on the part of man. "*There is a message or gospel which is immutable, fixed, certain. . . . There is also an obedience required . . . which may be described as unstable, incomplete . . .*" As the re-

sponses to the Gospel are incomplete, so the unity is incomplete. "*The unity we have in Christ is fundamental, the unity we realize in the fellowship of the church is a result, a faltering and incomplete result, but potential for growth.*"

Working with these two thoughts of a limited fundamental Gospel, and of degrees of sanctification in man's response to this, he draws his conclusions on "*it is enough to agree.*" "*There is warrant neither in Scriptures nor in the Confessions for a*

demand that a whole theological system be held in common before a unity can be established between groups of Christians." Where there is agreement in proclaiming the incarnate Christ there is a unity to which we are obliged to witness by altar and pulpit fellowship. He applies this to mean that Lutherans "are in a fellowship which expresses itself at pulpit and altar. . . . With other Christians who profess faith in the Gospel Lutherans may recognize a partial unity by a fellowship of certain types of common evangelism and even forms of prayer

and thanksgiving, while working toward a more complete unity expressed in altar and pulpit fellowship. The proposition of complete unity or none at all cannot be defended on scriptural grounds."

This presentation is simply an expansion of the thoughts expressed in the Washington Declaration of the U.L.C. in 1920. It is in line with the Savannah resolutions of the U.L.C. in 1934, which gave impetus to the many negotiations among Lutherans from 1935 to the present time.

THE MISSOURI PRESENTATION

Dr. Franzmann points out that the "doctrine of the Gospel is not 'essential doctrine' in antithesis to 'expendable doctrines'; it is the doctrine, in antithesis to human traditions, rites, or ceremonies." Since this Gospel ever clashes with the thinking of man it became quite complex as the apostles refuted and rejected every attempt to mingle human thinking with God's Gospel. "Since all gospels 'according to the flesh' invade the gracious sovereignty of the one crucified Christ, the Gospel gets its hard condemnatory edge (Gal. 1:6-9), and the church which holds fast the word of truth must have the vision and the strength to speak a damnamus." (to condemn false teachings).

Dr. Franzmann rejects the idea of agreement on a selected number of doctrines, for "All valid teachings are refractions of the one marvelous light: all valid teachings are inflections of the voice of the one Good Shepherd." Thus, individualism that "goes beyond what is written" is not permitted for there is no room "within the church for something

less than a whole-hearted obedience to the voice of the Good Shepherd."

"The existence and the unity of the church therefore depend on this: that the church remain under the call of God and in Christ (Eph. 4: 1-16)." This unity of the Church is given by God as a perfect unity, but in our actual experience on earth it is a unity which is "in process of being attained." Though a variety of manifestations of unity exists, and much allowance must be given for individual differences, yet on the point of doctrine, on the Gospel, the apostolic church was "curiously inflexible."

On "it is enough to agree" Dr. Franzmann warns against "the pit-fall of a quantitative simplification," that is, agreement on a select number of doctrines. Nor can we ignore "the situation in American Lutheranism." The various groups have written into the record their "responses to the Confessions — 'relaxed,' 'middle-of-the-road,' or 'rigorous' . . ." "The 'it is enough' is determined, in part at least, by the

situation here and now. The 'it is enough' in the Galatian churches was one thing before the advent of the Judaizers; it was another and a more complex thing after their advent."

OBSERVATIONS

The first thing one must notice in these essays is the obvious lack of agreement. On each point they are opposed to each other.

1. The Missouri Synod views the **doctrine of the Gospel** "in its organic connection with the whole of divine revelation;" The NLC limits the doctrine of the Gospel to include no more than the second article of the Apostles' Creed.

2. The NLC quickly dispenses with the problems of the **unity of the church** by placing this in the area of sanctification and feels compelled to witness unity wherever the incarnate Christ is proclaimed; Missouri upholds the need for a condemnation of every perversion of the Gospel.

3. On **it is enough** the NLC would accept anyone's subscription to a standard without taking into account actual differences in doctrine and practice; Missouri sees no value in the thought that "*we all subscribe to the Confessions,*" so long as the record shows great differences among Lutheran bodies.

There simply is no change indicated here from the situation that prevailed in 1861 or 1918 or 1932. We would have to commend these people for starting at the right place, namely Article VII of the Augsburg Confession. What mystifies us is how they can continue beyond this point since they disagree so completely on the starting point, namely, what is meant by the "*it is enough*

to agree concerning the doctrine of the Gospel." If two parties are establishing premises for future cooperation and discussion, how can they proceed when they are completely bogged down on premise number 1? How can Dr. Franzmann conclude: "*We should go on, take the time and do the work which history, that is the Lord of history is asking of us, aware of the seriousness of whatever decisions we make.*"

The explanation of this mystery lies in part in an amazing ignoring of the Gospel imperatives to separate from and avoid false teachers and false teachings. For some reason or other such passages evidently are unrelated to this issue. Though Dr. Franzmann speaks of a condemnatory edge and a **damnamus** we hear no mention of the crux of the matter, namely, how much error can be tolerated? In this age of "*peaceful coexistence*" one is not supposed to mention the **tolerari non potest** (cannot be tolerated) of the Stalinist era.

WHAT IS THE IMPORTANT THING IN ARTICLE VII?

For what is Melancthon saying when he writes that for the true unity of the church it is sufficient to uniformly preach the Gospel with a pure understanding and administer the Sacraments in conformity with the divine Word? Two thoughts stand out with utmost clarity. He is speaking of the Gospel as the **means of grace** rather than a body of doctrine, and he is speaking of its function and work in the hearts of men, as we see from the reference to Ephesians 4. It is the commission of the Church to proclaim the Gospel that sinners may be unit-

ed with Christ and preserved in that unity with Christ. The point is that only the preaching of the pure Gospel creates faith and unity. Rome was saying that universal rites and ceremonies must be uniformly observed before they could recognize the legitimacy of churches. Our confession is saying that ceremonies neither unite nor divide people with Christ, and with one another. Only one thing unites, pure doctrine; only one thing divides, false doctrine. If there is to be true unity the Church must be faithful to the holy, precious, saving, divine Gospel committed to it for the saving of sinners. There must be a horror for any changes in God's means of snatching a sinner from Satan's family and placing him in unity with Christ. Faith alone unites with Christ; faith cometh by hearing, and hearing by the Word of God. Any tampering with the Word of God threatens faith, threatens the true unity.

The question here is not how or when I must witness to the faith of another Christian. The question is only whether I can ever allow any false teaching, any changes in God's means of grace. Can I ask how many of Christ's teachings should be taught in purity to preserve faith in God's children? The question is not how many Christians are there in the Catholic Church, but that we condemn those who teach that the Sacraments justify by the outward act without faith. The question is not how much agreement there is among all Protestants but that we must condemn those who teach that the bread and wine represent the body and blood of our Lord. Or as a writer

of the Ohio Synod (now A.L.C.) put it in the *Lutherische Kirchenzeitung* of the 27th of April 1918: "*Can we entrust the spiritual care of our congregation members to any chaplain, even if he is a Lutheran; can we direct our soldiers to him as a pastor? In the General Synod (now U.L.C.) there are many pastors who belong to secret societies. Its president is a Free Mason. Can we entrust our sons to such pastors? From this may God preserve us! Better no pastor at all, than such a one!*"

Consider not "*how much agreement do we need for fellowship*", but consider rather the question: How much error can I allow to be mingled with the doctrine of the Gospel? How much error does it take to cause a division and an offense? To separate a believer from His Lord? How much communion of human darkness may there be with the blessed light of the doctrine of the Gospel?

Let us be ready to give answer on this matter at all times. Let us not be trapped with questions which ask, "*how may we witness to the Christians in other bodies,*" "*how great is our agreement on the doctrines of justification and faith.*" Let us answer always: only the preaching of the Gospel saves sinners; even a little leaven of error leavens the whole lump and can separate people from Jesus Christ; "*Horror hath taken hold upon me because of the wicked that forsake thy law.*" We cannot, we simple cannot tolerate any error in the preaching of the Gospel of salvation.

w. s.

The Things That Come to Pass

The Lord's Respect. In this earthly life, dealing with financial matters is a constant activity of pastors and congregations. Periodically, new plans, new methods, new ways of doing things are suggested to solve the churches' money problems. Not long ago, this came along. An institute of "motivation research" reports "that our three-year study of the psychological factors that motivate people to give generously to the financial support of their church . . . has been successfully completed . . ." "This unique Analysis, prepared by the world's foremost motivation psychologists, will stagger the imagination . . ." "The entire Analysis is built squarely on these demonstrable truths: American Christians can give five times more financial support to their church without suffering any hardship . . . and they will give up to five times more if their pastor uses the right kind of motivation stimuli." "The only thing required is a knowledge of the SEVEN KEY MOTIVATION FACTORS, and how to put them to work for you . . ." all of which is available at a price.

Something else is advocated by a writer in *The Milwaukee Lutheran*. After admitting that what he has to suggest will "pucker large areas of Lutheran hide," and insisting that "our church continues to operate with dignity," he says, "But we do

admire the Whitefish Bay priest who announced recently that henceforth his congregation shall abandon all devices 'bordering on the illegal' and substitute a direct assessment on parishioners. And this, the direct assessment system, is what we not only think our church should follow, it is what we are convinced our church must come to, as repulsive as it may appear to many, if it is to carry out its mission in the world."

These words were not spoken in ignorance. He goes on, "We know all about the voluntary system of contributions that come from the heart, and how this is the churchly and Christian system, theoretically. We also know that through all the years this system has been used, and after all the 'educating' and 'uplifting' and 'inspiring' the church has done, to make it work, the voluntary system of contributing has failed miserably."

These things would be worthy of serious attention if it weren't for one thing — Scripture is not silent on the matter. Motivation for a Christian's giving did not first come after three years research by a team of experts. It was set down for us once and for all by our Lord and God. He says unto us: I have redeemed you from sin, death and hell in the work of My Son, Jesus Christ. Through the mighty workings of

the Holy Spirit you have learned, believed, and experienced the riches of My grace. On that basis, "the love of Christ constraineth us," is "the very spring of our actions," as Phillips translates. This is the "willing mind" that enables a believer to "purpose in his heart" what he shall give. Whatsoever is not of this motivation is "an abomination unto the Lord."

The flesh likes rules. The Pharisee in us would delight in having a set norm laid down so that it could be said: In this I have fulfilled the Lord's will. But He would rather have it that we exercise our faith in determining our gift, looking for that "more excellent sacrifice," like unto Abel's, which incites His "respect."

Such offering, which has been done by believers down through the years, is described as a "miserable failure." Perhaps so, if one is looking for a "tower of Babel" and the "bubble reputation," even as the writer indicates. Before the world and in human reckoning what believers do in this matter may appear as having "little strength," but it dare not be forgotten that our Lord says, "my ways are not your ways," I have chosen "the things which are despised to bring to

mought the things that are." "My strength is made perfect in weakness." We are not excusing the fleshly weaknesses and shortcomings of a child of God, but we are saying that since the Lord has revealed what He wants in this thing, He will make it work to accomplish His purposes.

We Rejoice? In formal writing, such as found in the resolutions of a committee or convention, the words "we rejoice" are often used. In such formal usage, it is not so much an expression of an experienced emotion but rather a way of saying that something is favorable, it has our approval. Often, concerning the same item, a number of things are not favorable and disapproval is expressed. The rejoicing is not full and clean and unadulterated.

If as a father I had a son who was guilty of stealing I would not rejoice. If he gave up stealing cars but continued to pilfer pencils at the dime store, I still would not rejoice. Only when stealing was given up completely, renounced both as a principle and a practice, would there be rejoicing, clean and full, as an honest, subjective emotion, which the very word implies.

G. SYDOW

REPRINTS AVAILABLE

What Separates the CLC from Wisconsin? is available in tract form. This is a reprint of the article as it appeared in the January, 1962, issue of The Lutheran Spokesman.

The copies are available at \$1.00 per dozen, prepaid, cash with order, through the CLC Book House.

Box 145
New Ulm, Minnesota

Church News

Mission News

With the approval of the chairman of the Board of Missions, Pastor H. E. Rutz, a sizable list of contact men and pastors is using this group announcement to request the names and addresses, and other information of people living in their respective areas.

Contact Men

DES MOINES, IOWA—

People in the larger Des Moines area are invited to contact, or to send the names and addresses of others to:

Mr. Kenneth E. Schuman
1450 41st Place
Des Moines 11, Iowa

LOS ANGELES, CALIFORNIA—

People in the Los Angeles area are invited to contact, or to send names and addresses to:

Mr. E. C. Johannes
624 Toluca Park Drive
Burbank, California

Missionary-Pastors

PHOENIX, ARIZONA—

Those winter-vacationing in the "Valley of the Sun" or those knowing of others living in the Phoenix area interested in church services or a Christian day school, are invited to contact:

Pastor Wm. H. Wiedenmeyer
3117 E. Flower Street
Phoenix 16, Arizona

MADISON, WISCONSIN—

CLC members knowing of students attending the University, or of patients in the Madison hospitals, or of others in the Madison area possibly desiring CLC services, are invited to send names and addresses to:

Pastor Adalbert F. W. Geiger
P. O. Box 275
Cambridge, Wisconsin

CHICAGO, ILLINOIS—

This congregation numbers 12 communicants. It was at first served by Pastor Paul G. Koch of La Crosse, Indiana. Services are held in a private home at 550 N. Oak Street, Hinsdale, Illinois, conveniently located near the junction of the Illinois Tri-State Tollway and Highway 34. The time of services is 4:00 p.m. Sundays.

Names and addresses are invited. Send them to:

Pastor John H. Lau
420 East Avenue
La Grange, Illinois

PIERRE, SOUTH DAKOTA—

Names and addresses of people in the Pierre, South Dakota area, who would welcome the services of a CLC pastor are invited. Send them to:

Pastor Kenneth Hallauer
Box 156
Mission, South Dakota

FT. LEWIS -
TACOMA, WASHINGTON—

Anyone knowing of CLC members stationed at Ft. Lewis or Tacoma, Washington, are asked to send the names and addresses to:

Pastor Norbert Reim
11331 Corliss Avenue, N.
Seattle 33, Washington

AUSTIN, MINNESOTA—

The first general pastoral conference of the CLC was held at St. Paul's Lutheran Church, January 9-11, 1962. The host pastor was the Rev. Lester Schierenbeck.

The primary business of the conference was the study of *On Relation of Synod and Local Congregation to the Holy Christian Church*. The essay was reviewed section by section. Any further suggestions, and suggestions for *Concerning the Ministry of the Keys and the Public Ministry*, which was also read, are to be submitted to the essayist, Pastor E. Schaller, by June 1.

Both essays will be on the agenda of the CLC convention to be held this summer at Manchester, Wisconsin. The intention is that in their final adopted form they are to serve as formal confessional documents of the CLC.

Pastor C. M. Gullerud preached at the conference Communion Service.

The praesidium and the Board of Visitors re-appointed the present editorial staff of *The Lutheran Spokesman*:

W. Schaller, Editor
D. DeRose, Church News Editor
G. Sydow, Associate Editor

Six contributing editors were appointed:

L. Bernthal	R. A. Reim
O. J. Eckert	E. Schaller
B. Naumann	C. Thurow

BOWDLE, SOUTH DAKOTA—

The South Dakota Supreme Court rendered an adverse decision. The congregation served by Pastor Albrecht has lost its property and is now worshipping in a theater building. A home for the pastor has been secured.

God-willing, a new church building will be erected as soon as the weather permits.

Installation

ONALASKA, WISCONSIN—

St. Mark's Ev. Lutheran Church installed the Rev. Jonathan Schaller of Stoddard, Wisconsin, as its new pastor, January 7, 1962.

The installation service was conducted by Pastor Robert Mackensen of Bangor, Wisconsin.

Pastor Schaller also serves St. Luke's Lutheran Church of Stoddard. Recently the two congregations voted to form a joint parish.

Pastor Schaller and his family reside in Stoddard, where the congregation has nearly completed its new \$20,000 chapel-parsonage.

The former pastor of St. Mark's congregation was the Rev. John H. Lau, now of Chicago (La Grange), Illinois.



GRACE LUTHERAN CHURCH, VALENTINE, NEBRASKA

Dedication

VALENTINE, NEBRASKA—

Grace Ev. Lutheran Church dedicated its new church building December 17, 1961. Professor C. M. Gullerud preached the sermon, *We Pitch Our Tents As God Directs*, using as his text, Numbers 9:15-23. The guest speaker in the afternoon service was Professor Martin Galstad. His text was Revelation 3:2, his theme, *What Mean Ye By This Service*.

In each service the choir provided special music.

It was only a year ago, on January 8, 1961, that the members of Grace Lutheran met to organize and to plan for the future. They had been members of the Wisconsin Synod congregation in Valentine, but were compelled to leave out of love

for the Word of God which spoke clearly, but to which many in their former fellowship would not listen.

The church building is a lightweight block structure, 28 x 52 feet. The lighting is indirect, interior paneling is mahogany, the pews are light oak. A large 16 x 7 foot exterior cross greets the worshiper's view as he approaches the chapel to remind him that here Christ crucified is preached.

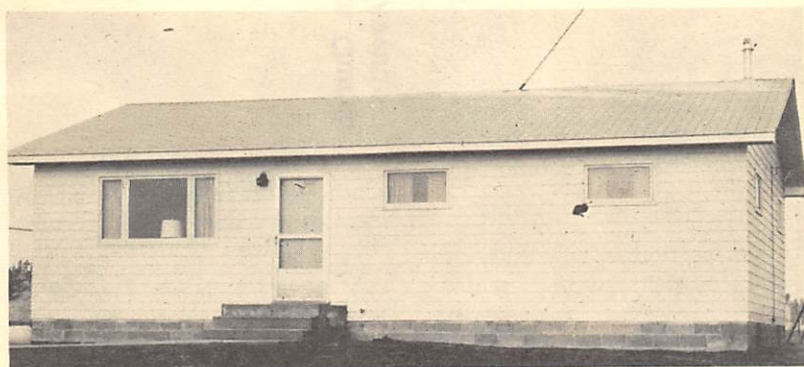
A new parsonage stands on an adjoining lot. It is a frame structure, 26 x 40 feet, with full basement.

The beautiful church and parsonage were built with a loan. The property is valued at \$35,000, more than twice the amount of the loan.

Grace Lutheran's pastor is the Rev. Herbert Witt.



INTERIOR OF GRACE LUTHERAN CHURCH, VALENTINE, NEBRASKA



GRACE LUTHERAN PARSONAGE, VALENTINE, NEBRASKA

Announcements

Nominations

Members of the Church of the Lutheran Confession have nominated the following for the second professorship at Immanuel Lutheran College, Seminary Department. The candidate is to be apt to teach in the fields of Homiletics, Pastoral Theology, Symbolics, and Isagogics.

The Rev. George Barthels, Red Wing Minnesota.

The Rev. Daniel DeRose, Denver, Colorado.

The Rev. C. M. Gullerud, Mankato, Minnesota.

The Rev. Dr. Norman A. Madson, Sr., Mankato, Minnesota.

Professor Egbert Schaller, Nicollet, Minnesota.

Communications concerning these nominees must be in the hands of the undersigned by the 26th of February. The Calling Committee of the CLC will meet on February 28 at Immanuel Lutheran College.

O. P. Kessler, Secretary
Immanuel Lutheran College Board
of Regents,
Nicolett, Minnesota

The Bread of Life

Date	St. Matthew	Hymn
Feb. 18	— 18:1-14	377, 1-2
Feb. 19	— 18:15-20	377, 3-4
Feb. 20	— 18:21-35	377, 5-6
Feb. 21	— 19:1-15	377, 7-8
Feb. 22	— 19:16-30	377, 9-10
Feb. 23	— 20:1-16	371, 1-3
Feb. 24	— 20:17-28	371, 4-7
Feb. 25	— 20:29-34	500, 1
Feb. 26	— 21:1-11	500, 2
Feb. 27	— 21:12-22	500, 3
Feb. 28	— 21:23-32	366, 1-2
Mar. 1	— 21:33-46	366, 3-4
Mar. 2	— 22:1-14	366, 5-6
Mar. 3	— 22:15-33	366, 7
Mar. 4	— 22:34-46	409, 1-2
Mar. 5	— 23:1-12	409, 3-4
Mar. 6	— 23:13-24	140, 1-2
Mar. 7	— 23:25-39	140, 3-4
Mar. 8	— 24:1-14	140, 5-6
Mar. 9	— 24:15-31	524, 1-4
Mar. 10	— 24:32-51	524, 5-7
Mar. 11	— 25:1-13	247
Mar. 12	— 25:14-30	437, 1
Mar. 13	— 25:31-46	437, 2
Mar. 14	— 26:1-13	437, 3
Mar. 15	— 26:14-25	446, 1-2
Mar. 16	— 26:26-35	446, 3-4
Mar. 17	— 26:36-46	446, 5-6

Pastor
 Gethsemane Lutheran Church
 E. 11315 Broadway Avenue
 Spokane 62, Wash.

Visiting Elders

The following will serve as Visiting Elders of the CLC, each of his respective conference:

The Washington Conference, Pastor G. Sydow.

The Colorado-Wyoming Conference, Pastor V. Tiefel.

The Dakota-Nebraska Conference, Pastor V. Greve.

The Minnesota Conference, Professor M. Galstad.

The Wisconsin Conference, Pastor Egbert Albrecht.

The Michigan Conference, Pastor Ralph Schaller.

Paul Albrecht, President

Third Year College

In a meeting January 28, the Board of Regents of Immanuel Lutheran College authorized the announcement of a third year of instruction for the school year 1962-1963 on the following basis: Pre-theological, a complete course of study.

Education (Normal Department), A course at Immanuel Lutheran College, with recommended special subjects at Mankato State College, not to exceed two subjects per quarter.

Details will be furnished on request.

Paul R. Koch, Dean

E. Reim, Acting President

Further information will appear in the March issue of The Lutheran Spokeman. (Ed.)

CHANGES OF ADDRESS

The Rev. Jonathan Schaller.
Stoddard, Wisconsin.

The Rev. Herbert Witt
710 West Third Street
Valentine, Nebraska